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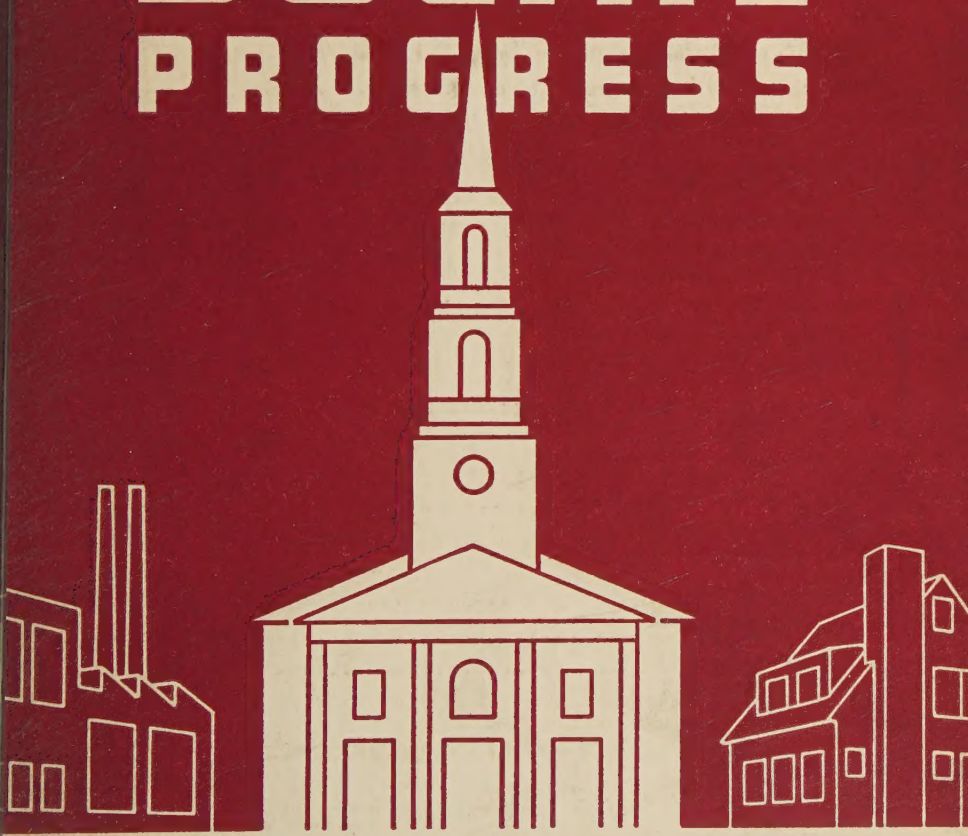
SOCIAL PROGRESS



Prayers at Christmas

The Church and Labor Cooperate

Your Church in Social Action

DECEMBER 1940

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Social Progress

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SOCIAL PROGRESS

VOL. XXXI DECEMBER, 1940 No. 4

Now Is the Time to Build

*By William Pierson Merrill**

THESE are needy times. Large sections of humanity are suffering acutely from hunger, disease, homelessness, fear, despair. There are few people anywhere who, as they look at the world today, can face the future without anxiety.

But one thing is needed above all else; and that is faith. Nineteen hundred years ago a young man sat with his friends on a hillside, looking over the city and the temple which they loved. He told them that before long the city would be utterly destroyed. He knew that within a few hours he would die, and the movement he had started would be broken up. He spoke words of warning and of cheer to which we, in these days, may well listen.

Ye shall hear of wars and rumors of wars; nation rising against nation, and kingdom against kingdom. There shall be famine and distress in many places; men's hearts fainting with fear, looking at the things that are coming on the earth. And the love of many shall wax cold. And iniquity shall be multiplied.

These words fit our times no less closely than his: War of the bitterest and most ruthless kind in Europe and Asia; fear of war here and everywhere; "famine and hardships."

It is a hard time for religion. "The love of many waxing cold." One of the best Christians I know said recently, "I have stopped praying for a while." Look at Germany, Russia, Japan, and Korea; in all of them Christianity is subordinated to the state. In all countries, including our own, there is marked indifference to religion. "Iniquity shall be multiplied." We think of

* Pastor Emeritus, Brick Presbyterian Church, New York City.

lawlessness, violence, dishonesty in high places throughout the life of the world. It startles us to see this ancient message fitting into the the real and evil conditions of our time.

But Jesus has more to say, far more, than these words of clear insight into grave conditions. Always Jesus has a gospel, a way of hope and courage to be followed. He brings three heartening and challenging messages for such a time:

This is the first, "See, but do not be alarmed." So many at such a time either keep a form of cheerfulness by evading or ignoring the unpleasant facts, or look at the facts only to be frightened and rendered helpless. The spirit needed is this to which Jesus calls us, "See all, but do not be afraid."

His second encouraging word is, "The end is not yet." When times are hard, and grow steadily worse, there are always many that say, "Who will show us good?" Prophets of gloom have been telling us that another war would mean the end of our civilization. And now war has come. It may mean the end of many things we hold dear. But the Christian should never admit for a moment that evil is inevitable or irresistible, or that the cause of God can go down in ruin. "This gospel of the Kingdom shall be preached to all nations; and *then* shall the end come." That is, the end will not come until the right end comes. "God is working his purpose out." The Christian today needs to say, as Woodrow Wilson said a score of years ago, "I had rather lose in a fight that will ultimately win than win in a fight that will ultimately lose."

Jesus' third message is one of hope. He uses two wonderful illustrations. Here is the first: "All these things are the beginning of travail." Are you fearing that this anxiety and anguish are pangs of dissolution and death? "I tell you," says this indomitable young man, facing imminent disaster for himself and for all he loved best, "I tell you these are just labor pains, pangs of childbirth, evidence that new life is stirring." Jesus knew well that new life often comes out of tragic happenings.

A loyal Christian woman living in Nice amid the anguish and shame and confusion of surrendered France, writes: "Now is the time to build with wornout tools, and so we shall! God's spiritual victory was born out of the cross, and through this cross and this death we shall be born again and shall work to build a new world." While Christians think and talk like that, evil has no chance to win.

Jesus' second illustration is from nature. Do not think that this period of distress is like the fading of summer into the bleakness of winter. It is just the reverse. "Look on these disturbances," says the Master, "as

you look on the swelling branches and twigs of the trees in the spring. They are signs of new life, new growth, new fruit. All this stir and upheaval means that the Kingdom is near, even at the doors."

What an indomitable spirit! "Do not be afraid; all this means life, not death." Nor is this the message of a dreamer. This man kept his eyes open, saw the facts and faced them at their worst. But he knew that God will not fail, and so he is sure of ultimate victory. And, my friends, he was right, gloriously right, as the ages have proved.

Amid all the discussions over the Christian attitude toward war and peace it is strange that so little attention has been given to the most positive word our Lord spoke on the matter. "Blessed are the *peacemakers*." It is the business of the Christian to do all he can to *make* peace, and to look forward with confidence that out of the chaos a new world will arise in which peace will be secure, if only those who believe in Christ will keep faith with him.

This is one of the times when being a Christian should make a difference. The Christian knows that ultimately God, truth, right, fairness, cooperation, brotherhood, will prevail everywhere. And his best and most loyal effort, in war as at other times, should be to "follow after the things that make for peace." This is what the weary, anguished soul of our time, "wandering between two worlds, one dead, the other powerless to be born," needs above all, men and women who have caught the spirit of the Lord Jesus, who, in the shadow of the cross saw the light beyond and who calls to us as to the men and women who knew and loved him centuries ago, "When you hear of wars, of hardships and famine and distresses and fears, and see about you signs of change and decay, lift up your heads and your hearts and say, "By the grace of God this will mean not an end but a beginning, a new birth for humanity, a new outbreaking of fruitful life for the world, a fresh outshining of the greater glory of God."

Such faith is the victory that overcomes the world; and we are Christians in order that that sort of faith may not perish from the earth.

Thou that broodest over chaos
Even bringing worlds to birth,
Move upon the mad confusion
Of this battlefield of earth.

All our leaders are as children,
Groping blindly in the night;
Sound once more amid the darkness
Thy command, 'Let there be light.'

Let our Babel lie in fragments,
Shattered by thine iron rod!
From the chaos of the nations
Bring the Commonwealth of God.

Miners Build Homes

By Mary Ellicott Arnold *

AS YOU drive through the little mining town of Dominion in Nova Scotia you will pass a settlement of fourteen white houses. The houses have bright colored roofs and gay shutters. Beyond the settlement are sand dunes and the blue of the bay. Ask the man who is putting some finishing touches on his house what this is and he will tell you it is Villa Nova and that at Glace Bay you will find Reedville Center and at Reserve Mines there is Tompkinsville.

"You see," your friend will go on to say, "all these houses were built by miners. We studied for a year and then we built the houses ourselves. Next year we are going to raise vegetables, and pigs and chickens. Won't you come in? We'd be glad to show you the houses. You see this is all part of the Cooperative Movement here in Nova Scotia. Maybe you have heard of it."

The story of the Cooperative Movement in Nova Scotia begins with a Catholic University in the town of Antigonish—St. Francis Xavier University. If you go to one of the rural and industrial conferences in Antigonish, you will find farmers and miners and fishermen from Nova Scotia, Newfoundland, Prince Edward's Island, and New Brunswick. You will find men and women from the United States and Canada. You may find a minister of the United Church acting as chairman of a conference at a Catholic University. And you will find Father J. J. Tompkins and Father M. M. Coady, without whose efforts this story of cooperation in Nova Scotia could not have been written.

"If you would realize your possibilities in life," Dr. Coady tells the people, "do the evident, feasible thing that lies before you. And study. Study how to organize a credit union. Study how to organize a Cooperative store. Study how to build houses. Education enables a man to make for himself a full life. But we must do faithfully certain definite and tangible things. In this way we can secure social justice, democracy, and a better life."

Eleven miners met together one night in Joe Laben's house. They had helped to organize the credit union in the town of Reserve. They had gone from house to house talking Cooperative store until one hundred miners each had put $30 into stock and loan capital and the store had been started. Tonight they met to talk housing. Why not study

* Student and writer in the field of Cooperatives. Miss Arnold personally directed the building project at Tompkinsville, Nova Scotia, described in this article. Associated with Consumers Cooperative Services, New York.

for something that everyone wanted —something like housing? Why not build houses that a man could be proud of and where his kids would have a chance; have a garden and pigs and chickens; live the way a man ought to live? If this study club idea worked with credit unions and Cooperative stores, why wouldn't it work with housing?

That was the beginning. Help in working out the technique of a housing program was available. A course of study was outlined. Miners would plan their own houses. They would study construction and design. They would study financing and costs. They would analyze what was meant by Cooperative ownership. They would learn more about the Cooperative Movement. Then after six months of studying what to do and how to do it, they would form an organization, select land, and build houses with their own hands for themselves and their families.

While the first group of miners dug foundations, poured concrete, and sat up nights to figure costs, two other groups organized and began to study. In all three groups the procedure was the same. They formed a cooperative organization and incorporated. They borrowed money under the Nova Scotia Housing Act, under which it is possible for a Cooperative group to borrow 75 per cent of the value of the property at an interest rate of 3½ per cent with an amortization period of twenty years.

The usual loan for each house was $1500—75 per cent of the total cost. Each man was responsible for $500 or 25 per cent of the cost of his house. One hundred dollars of this sum had to be paid in cash. The remaining $400 might be contributed in the form of work done on the house. It was this work allowance that made the financing of the houses possible for the miners.

After completion, the maintenance cost of the houses included interest, amortization, insurance, and taxes. In the case of the miners at Tompkinsville this amounted to $9.65 a month, while in Reedville Center and Villa Nova the monthly cost was a little more because of higher taxes. In addition every man in both towns paid $2.50 a month into a reserve fund.

But, everyone will want to know how these miners trained to the use of the pick and shovel, came out in the final accounting and whether they ran over their budget and by how much. Wait a minute for the answer. Before a piece of lumber was delivered every sill and joist, every door and window had been calculated and cost accounted and months of study had shown how costs might be controlled.

Tompkinsville was built when times were hard and when men lived as best they could on the pay from two days work a week. As the

houses neared completion, excitement ran high. Accounts were entered up to date. Invoices were checked. Everyone waited breathlessly for the outcome! And everyone had a margin! The margins differed but no one was without one.

The case was different in Villa Nova. The houses were finished in wartime when the mines ran six days a week. Men had money in their pockets. "We won't increase the Government loan," said the young bloods in Villa Nova, "but we'll spend some money on our own. We can afford it." And they "went to town" on bath tubs and chromium fixtures.

In Reedville Center a more sober council prevailed. Bath tubs were fine enough but not quite up to the level of Villa Nova. House after house came within its budget. A few ran over where the men personally assumed the increased expense and paid it as they went along.

It was when the houses were nearly completed that two representatives of the bank called on Billy Wilson, miner, and secretary of the group. "We've had to take over one of your supply houses," they told him. "The records are in bad shape and we are trying to determine the amount of the receivables. Do you keep any books?" "Certainly," said William Wilson. "How else do you think I could keep my accounts straight and know the cost of each house and the total cost of the projects?" The accountant from the bank opened the books that the miner gave him. "Well," he said, after going over them, "these accounts are good enough for us. We can make up our receivables so far as this project is concerned. We want nothing better than this."

So the houses were finished and the men are living in them. And yet it is not quite the end of the story. It was a dream of a better world that made men take unfamiliar tools in their hands and build homes for themselves and their families. A world, which like their houses, they would build for themselves. There is a long road ahead of them and those who follow it know delay and disappointment. They stumble and fall back almost as often as they push forward. But they are blazing a trail that others may follow if they will.

We note with great interest the growing strength of the Cooperative Movement in various nations, including our own. We believe that church groups should make careful and unprejudiced study of this movement, to see whether it embodies that essential principle of Christian cooperation which alone will answer the collective problems of our national and international life.—General Assembly, 1939.

Church and Labor Cooperate

By Ruth Voithofer Allen *

IN THE Negro church of one of our coal mining camps in West Virginia, sat the women of the women's auxiliary of a local union of the United Mine Workers' of America. Summer was almost here and the discussion that evening centered around one main question: What can we do, as organized women, to give our children a better chance at life these summer months?

A quick glance through the window of the church would have changed the opinion of any visitor who might have thought the answer an easy one. Poor housing conditions, an inadequate water supply, and not enough vacant land even to consider a playground! It was mutually understood that success in carrying out any decision reached that evening depended entirely upon the cooperation between the Negro church, which possessed the most completely furnished building in the community, and the union group.

A committee, representing both church and union groups, was appointed to explore possibilities for the establishment of a community center. Time was the element preventing the consideration of a new building. After many conferences with the housing manager representing the coal company, a decision was reached. Furnishing the center presented many problems, but out of the Negro church came tables, benches, and lights.

A month later the women's auxiliary proudly announced the opening of a one-room recreational center—one room of a recently vacated house. To the children of that community, its opening presented opportunities to enjoy the recreational and educational activities carried on by the auxiliary; to the aliens, it meant an opportunity to study citizenship, one phase of a broad program of workers' education sponsored by the union; to the Negroes, it meant recognition of their needs as human beings; to the women, it meant classes in home hygiene, clinics, health films. To all it meant —democracy in action!

Not so many years ago, the men and women of this community stood together on picket lines in bitter struggles for a better life. November, 1940, finds here a community center made possible only because of continued cooperation between the union and the church!

I use this incident of church-labor cooperation in an obscure mining camp because it is an ex-

* Executive Secretary, West Virginia Council of Women's Auxiliaries, Congress of Industrial Organization, and a General Assembly representative on the Committee on Social Education and Action of the Board of Christian Education.

ample of what can be accomplished when both groups have a sincere desire to promote a better relationship between organized labor and organized religion.

The Presbyterian Church by its recognition of the value of collective bargaining by workers in modern society has shown an understanding of the ideals and principles of the labor movement and the basic forces from which they spring. It has assumed, and rightfully so, that there is no greater way of serving God than by striving to attain a goal of human equality and security. It has refused to believe that God made some of us to eat and others to starve; some to stay warm and others to freeze; some to enjoy life and others to eke out a hopeless existence. It has stressed that one God made all people of all races, creeds and nationalities, and that all are therefore brothers in a common ancestry and should be partners in a single prodigious mission. It has defended labor's right to organize in order to approach that true Christianity which is complete democracy.

Labor in 1940 has a program based upon the fundamental needs of the American people. It is essential that the program be clearly understood if our churches, as the General Assembly suggests, are to give honest consideration to necessary economic and political issues. Labor's program is dedicated to one paramount task, that is to achieve the conditions for a healthy, happy, cooperative life for all; it is a program designed to solve the vital problems of unemployment, war, and mass ill-health; it is a program that carries on the struggle in one case, for a wage increase; and in another, for the reinstatement of an unjustly discharged worker; it is a program that promotes a cultural enterprise, an educational venture or a labor cooperative undertaking as part of the workers' struggle for the attainment of the higher and nobler things in life.

In July of this year, from the mine and mill towns of the West Virginia hills, some sixty women stirred by the ubiquitous manifestations of the present-day social unrest, left their kitchens and trekked to Morgantown. They came from homes of a heterogeneous character — Americans, Magyars, Croatians, Spanish, Russians, Polish, Italians; Negroes and Whites; Catholics and Protestants. They were drawn by a single purpose: to unite on a basis of their common interest as mothers and homemakers; to discuss their common problems; to draw up a program to meet these problems; and to organize to carry out this program as an auxiliary to the labor movement of the state. They met in the Organizational Conference of the West Virginia Council of CIO Women's Auxiliaries.

Today, this new organization is fast taking its place as a part of the

democracy in West Virginia. It is carrying to the women of the drab industrial communities of the state the fight for the simple program decided upon in Morgantown.

In addition to its firm and consistent support of all of organized labor's campaigns for shorter hours, higher wages, and better working conditions, it organizes independent activities. It organizes discussions of the problems of keeping America out of war. It joined the fight with all its energy against the Burke-Wadsworth Conscription Bill. It fights against the outrageous war profiteering now being conducted against the bread and butter of the American people. It exercises its civil liberties of free speech, press, religion and assembly, and militantly fights the underminers of these foundation stones of Americanism.

It organizes women to demand the revival of the Wagner Health Bill and the Government's low-rent housing program. It sponsors health clinics in cooperation with county health departments; it organizes classes in home hygiene; its local housing committees work energetically to raise the standards of company housing.

These points are significant for the church, for they demonstrate that there is a *practical* basis for the long-talked-of church-labor cooperation. For these things are not strangers to applied Christianity today. The sanctity of constitutional liberties, the promotion of health education, better housing, and a richer cultural life for all men—in these things the church and labor find common cause to which both can give their time and resources.

If these ends of Christianity and American democracy are to become a reality organized labor and our church must join forces in practical, everyday living. The time has come to desert old prejudices, old preconceptions and aloofness that is content with lip service to these fundamental Christian principles. This brief article is offered as a contribution toward that mutual understanding and cooperative effort, which alone will bring to this task the energies and resources of both church and workers.

Whatever the defense needs of the nation may be, preoccupation with them must not be allowed to divert attention from our basic economic problem. . . . Because of the issues of justice, of human personality, of suffering and want, and of peace and war which are involved, unemployment is a major concern of the church. The church must insist, in the name of God, that every man shall have an opportunity for self-respecting work.—Labor Sunday Message, 1940. Federal Council of Churches.

Migrant Millions

By Frederick R. Thorne *

DURING the past ten years a breakdown in the economic and social structure of democracy has uprooted a huge army of small farm and business owners. The seasonal wanderings from crop to crop of these millions of migrant Americans are producing a new epoch in our national life. Many come from the upper cultural and educational strata. Some have the bluest of blue blood in their veins. All have been forced to sever economic and social ties.

Most of these men and women have lost their citizenship because they do not remain long enough in one place to vote. The majority are outside the relief program and health services. They have no community standing and few friends. It is their lot always to be strangers in new communities. Their personal property usually amounts to nothing more than the household goods packed in and on their old cars, small trucks, or trailers.

Have you not seen these people on the highways in their high-packed cars or in their roadside camps? Have you wondered how they live and why they never come to church? Many of them were church members or leaders in their home communities. Now they seldom attend. Their clothes are worn and shabby and they shrink from the usual questions: "What do you do? Where do you live?"

Economic security these wanderers do not know. Every able-bodied member of the family must work in the crops, in order that they may not starve. Their children lack education for constant shifting from camp to camp breaks the school year into brief periods or eliminates it altogether. In the words of one boy, "I would like to go to school if I could go to one school. Last year I went to ten." Did your boy or girl ever come from school and say to you, "What is a migrant? You should see the funny-dressed new kids in my grade. They say they are migrants."

People long established in a community do not readily break the ties of soil, business, home and friends. It has taken a major catastrophe to force these Americans to join the great migrant army. They have been literally "blown out" by dust storms, "dried out" by the burning heat of the sun, "tractored out" by their more fortunate neighbors or great corporations, "gullied out" by soil erosion, or "pushed out" by various economic pressures or by

* Secretary for Young People's Work of the Board of National Missions. Mr. Thorne has "covered" the migrant situation making motion pictures for his Board.

their own incapacity or disinclination to work.

A serious aspect of this economic tragedy is the breakdown of morale under the crushing burden of insecurity. Enter with me a forlorn-looking tent. Evidences of bare existence are shown in the few boxes, homemade stove, and make-shift furniture scattered about. The young wife bursts into tears. Then regaining her composure she says: "I am so ashamed to have you see the way we live. We used to have plenty. We never lived like this. Now everything is gone." This girl, though but recently married, is thoroughly discouraged. The bed, a few dirty quilts on an old rusty spring placed on boxes, is unmade. Flies fill the tent, traces of the last meal can be seen. As we talk with her we do not find in her evidences of shiftlessness. She has been accustomed to good things. But what chance has the new baby born into this home? How would you or I feel if we could offer nothing better to our children? It is little wonder that lack of security and the hard way of living have crushed out hope.

Having once been a fruit grower, I approached the problem from a prejudiced point of view. I felt that the "Grapes of Wrath" *must be greatly exaggerated. But I saw conditions worse than those Steinbeck portrays.* I discovered also that no one set of rules could cover the migrant situation. No one family could fairly represent such a heterogeneous throng of wandering folk; nor could the growers, camp owners, or even the officers of the law be placed in any one category.

So thoroughly uprooted are these people that it is doubtful if many will ever return to their former places and manner of living. Yet in our visits to the many camps we found a great variety of conditions. Here a family living in distressful poverty, the children utterly unkempt and uncared for, playing about in the midst of unspeakable dirt and disorder; there, tents and camp shacks that speak eloquently of the urge to cleanliness and neatness, an urge unconquered as yet by dire poverty and unceasing labor to make ends meet.

I found a few migrant families rooting down, making places for themselves in various communities. In a lumber town of northern California twenty-seven Oklahoma folks were living in a six-room house. Eight of the men worked in a lumber mill to support the group. Said the mill owner: "They are my best workers." Said the town: "We didn't like them at first, but they pay their bills. They are O. K."

"But what is being done to relieve this desperate situation?," you ask. As we "shoot" our pictures from camp to camp, we find that many owners and camp managers are facing this difficult problem squarely and are finding ways to meet it.

Federal camps offer a few fortunate migrants fine, clean, modern communities, with self-government, adequate sanitation, educational and social benefits. There are a number of mobile camps with new steel houses that move from crop to crop. Also there are a few tracts of land, with well-built houses, which are offered to migrants on a long-term pay-out plan. Fine, for the favored few, but quite inadequate to the needs of 2,000,000 people.

We visit one owner, a fine Christian man. He points to his books which in figures prove that good treatment of migrant workers pays cash dividends. New families he tells us are housed in box-cars. Those who prove to be trustworthy, industrious, and capable of caring for a home are offered a permanent place on the ranch. To each such family, this man furnishes rent free, a three-room adobe house with a fireplace in the living room. He gives them reasonable credit to purchase modern refrigerators, gas stoves, good beds, radios, and other furniture. Gas is provided at small cost. Electricity is free. Modern washing equipment, bathing and sanitary units are furnished for the entire camp. The people are happy, and loyal. This owner represents many growers who seek to practice their Christian faith in dealing with the workers and find that it pays to do so.

Better understanding between worker and grower is essential. Federal, state, and county agencies may relieve the present suffering; the church and civic organizations can do much locally; but a re-study of this whole complex problem will be needed to find the remedy of basic causes.

But you may well ask: "What are the churches doing?" Our Presbyterian Church has for over twenty years aided welfare agencies and legislative groups in behalf of these necessary wanderers. The Home Missions Council, an interdenominational agency, supports a department devoted to the health, education, social welfare, and spiritual needs of these people. Ministers, social workers and nurses conduct children's centers, vacation Bible schools, health clinics, Sunday schools and church services. They move with the migrants from camp to camp. But three nurses and two ministers is a pitifully limited staff to serve the 300,000 migrants of California and the relief program is totally inadequate to cope with the growing problem, here and elsewhere.

What can you do? If there are migrants in your own community, you can work hand in hand with your local agencies. You can enlist others and urge our denomination to back more intensively than ever before this Home Missions Council program for this great body of migrant Americans.

Your Church in Social Action

By Harrison M. Sayre *

ALL around us, a confused, bewildered, frightened world is looking for leadership. The angry forces of hatred, greed, and lust have been let loose, on a scale never before known. And here in America, with a host of serious domestic problems yet unsolved, we find ourselves preparing to answer force with force.

Those of us who have been brought up in the church and love it, look naturally to the church for light and leadership in such an hour. Those of us who have had experience with organizations, and know how effective some of them can be made, are asking whether the churches of America—the largest non-political organization in the country—cannot somehow be made to render a service to mankind comparable to the need of the hour. Even outside the church, among men who perhaps misunderstand it, thoughtful persons are asking similar questions. The editors of *Fortune* last January declared that society was in debt to the church for giving it the ideals on which democracy is based, but that the church has given little leadership in the last 150 years to increase that debt. "O that the church might clearly show us the way," was the burden of that article in *Fortune*. There are thousands who share that plea for spiritual guidance, and bewildered millions who are ready today to fall in line behind any strong leadership that seems to know the way.

It is inevitable that leadership will arise under such circumstances. The only question is what kind of leadership, along what lines of action. Up to date, the outstanding answer has been political leadership. "This is the century of the state," declares Hitler. And most of the world appears to be falling in line behind that declaration.

You and I do not like the idea of a nation wholly regimented to action under political leadership. Political leadership must be balanced by a spiritual leadership that recognizes and vigilantly safeguards all the priceless rights of individual liberty that have been bought with the blood of our forefathers. Freedom of conscience is central to all those rights. No government will be worth living under, in which that right is denied. Good government is no substitute for self-government. Any civil government that is *total* sooner or later falls into the hands of a despot. Our Davids and Sol-

* Managing Editor, American Education Press, Inc., Columbus, Ohio, and a General Assembly representative on the Committee on Social Education and Action of the Board of Christian Education.

omons have always been followed by a King Rehoboam; and our Caesar Augustus by a Nero.

Hear again this resounding statement, pronounced in Westminster Hall nearly 300 years ago, by men whose "aye" was "aye" and whose "nay" was "nay":

> *God alone is Lord of the conscience and hath left it free from the doctrines and commandments of man which are in any way contrary to his Word, or beside it, in matters of faith or worship. So that to believe such doctrines, or to obey such commandments out of conscience; and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience and reason also.*

Against such a faith, tyrants broke their swords in vain. Temporal monarchs found their powers limited. In due time our forefathers, fleeing from *all* who commanded blind obedience, set up a state in America that would recognize the rights of man.

Make no mistake; they did not do it because they had faith in a democracy or were sure one would work. They did it with grave misgivings, in a conviction that no other form would so well guarantee the freedom they required.

Presbyterians of the 20th century, spiritual and in many cases lineal heirs of 18th century Scotch-Irish patriots have a challenging opportunity to serve this beset age with equal effectiveness. What, let us ask, would such an opportunity involve for the Presbyterian churches in the communities throughout this country today?

Let me answer in a single sentence: Mobilize the church for action, to undergird every important service of a free society. In the words of President Seymour at the Yale University matriculation last September, "We shall not save our way of life through denunciation of the wrong; salvation can only be achieved by active practice of the right." Let us start by repenting for our sins of omission; stir to action our dull, placid, complacent consciences. Then take counsel together on plans that will enlist the time and resources, the whole loyalty, of every lover of right and freedom. Not to save the church—though that may be the result, but to meet the needs of men and women. "To spend and be spent for those for whom Christ died," is the way our consecration service words it.

How shall we go about it? Blueprints are available, in the plans prepared by the national Committee of Social Education and Action, and adopted by the General Assembly. Thirty-two synods and more than 250 presbyteries have now appointed committees on Social Education and Action.

Let me describe briefly how we are trying to put these plans into action in Columbus. We are asking every church in the city to appoint its own committee, to be an educational spearhead in that church, and to help locate earnest, able men and women who are interested in the prevention of juvenile delinquency, in playgrounds and recreation, in health and hospitalization for the poor, in civil liberties, in race relations, in inter-faith good will, Red Cross work, or any other urgent need. Sixty-four Columbus churches of all denominations cooperated in a questionnaire last year to find out who are the men and women who today feel seriously interested in some one of these burning social questions. We hope these men and women, interested in juvenile delinquency, let us say, or playgrounds, or better health for the sick poor, will comprise a committee. Let them be leaders in interesting others. Let them join with similar small committees from all the other churches of the county, in taking whatever action they may decide, by democratic process, seems best for the community.

Through this plan the church does not and need not endorse any controversial measures. It does, however, inspire, educate, and direct into channels of cooperative action all the members it can influence.

In Williamsport, Pennsylvania, for example, the local Department of Public Works, with one of our church men on the board, has found it possible to set up vocational training classes that have trained 600 men for reemployment even during the depression. Ten million men out of work seems like a hopeless problem, but if we apply ourselves to the problem of 200 unemployed in Fremont, the task is less overwhelming. The Columbus Counselling Bureau has found places for fifty men a month, on an average, for the past several years, and could do more.

These great issues of social need are, indeed, complex and baffling. But we must not, we dare not, lose faith in the social efficacy of intelligence and good will. And some of these local needs, if attacked with resolution under the leadership of informed, intelligent men and women, can actually be met. As Anne Lindbergh says so earnestly in her little gem of a book, *The Wave of the Future*: "If we do not *better* our civilization, our way of life, and our democracy, there will be no use trying to 'save them' by fighting; they will crumble away under the very feet of our armies."

We must find a practical, workable method for steering the thought and energies of Christian people into cooperative, democratic channels. I know of no better way to save democracy. I know of no better way to restore to men and women a sense that they have a part to play in the cosmic plan.

For Time

"Upon His Shoulder"

"*For unto us a son is born . . . and the government shall be upon his shoulder. Isa. 9: 6.* The critical character of our times involves the future of our Christian civilization. But by what standard are we warranted in thus describing the civilization of the last thousand years or more? Certainly, neither in Europe nor on this continent has it been Christian in its practices. To refer to but one area of its life—not the Sermon on the Mount, but national self-interest only fractionally modified by the Christian spirit, has determined foreign policies.

But the last millenium has seen a civilization whose *pre-suppositions*, or *assumptions*, stemmed from Galilee and Calvary. With full confession of the tragic disparity between our profession and our practice, we may yet point at least to the profession of this civilization as having been Christian. To that extent, "the government has been upon his shoulder."

While we shall see shortly that a people cannot build a Christian civilization on Christian pre-suppositions alone, yet such building is impossible without such assumptions. What we profess with our lips has a way, at times, of possessing us, and then we feel ourselves under the judgment of its faith and of its principles: "For as a man thinketh within himself, so is he." F. Ernest Johnson, in his volume, *The Social Gospel Re-Examined*, states that when democracy is conceived as an ethical principle, it is "a way of life governed by a respect for the dignity of man." In so far as our corporate living is based on the dignity of man, it rests "upon his shoulder," for the worth of man finds its ultimate affirmation in what the Cross reveals man to mean to God—even the giving of his only Son to die for men.

His Shoulder is Strong

But the predicament of the Western World today reveals that the saving power of God in Christ cannot be released fully into the life of a nation whose people yield to God little more than their assumptions. Something in addition to our presuppositions must be given him if the government—our corporate life—is to be "upon his shoulder."

Whence arises the perilous nature of our civilization? Not in any weakness of Christians in terms of numbers; for in the very lands where totalitarianism has been born and has prospered, Christians were such a vast majority as to border on a unanimity. The predicament roots in our withholding large segments of corporate living from the control of him who is

the Lord of life. Where diplomat meets diplomat, where buyer meets seller, where race meets race, where employer meets employee—in these relationships Christ has been accepted as a pre-supposition, rather than as King. But "Ye cannot serve God and mammon." Because we have been too content to serve God with our pre-suppositions, and mammon with our community and social practices, today's crisis in Christian civilization is upon us. "His shoulder" is strong and broad enough for both profession and practice in corporate life.

With Justice and with Righteousness

As these lines are written, the American people are preparing to make, by ballot, a decision. Just what is that decision to be? In simplest terms, not a single community or social issue is ever solved by an election; what is decided is *who* among us is to occupy the strategic public offices and to bear the major official responsibility in working toward the solutions called for by conditions within and beyond our borders.

The choice of these leaders—from sheriffs, and aldermen, and mayors, on to congressmen, senators, and a President—is *an event* that occurs in a single day; but the working out into a more generous and just, more humane and brotherly corporate life is *a process* that engages us day after day. In this process these public officials will have an important part to play, but not an exclusive part. For we and they are bound together in this living, daily process by which, for good or for ill, we mold the ways of corporate life.

If the government—the government not only of our nation but of our townships and municipalities and states as well—is to be "upon his shoulder" it means that *citizen hands* as well as official hands must place and keep it there. It is a joint task—a spiritually enlightened public opinion and a public officialdom enlightened by spiritual insights bringing to each other mutual support.

Marshalling Moral Resources

Supposing that between now and the first months in public office of these newly elected officials across this land, Christians were probing their minds and their hearts with this question: Where do our communities violate democracy as "a way of life governed by a respect for the dignity of man?" Supposing we asked this question of one another face to face in groups and meetings in our churches or in more informal gatherings about

the firesides of our homes. Supposing we invited those whose daily tasks place them on or near the social frontiers of our communities fearlessly to bring into our view the conditions that flout in practice what we affirm in word and intention. Judges of our courts, principals of public schools, supervisors of our relief agencies, social workers in our welfare organizations, probation officers, visiting nurses, county agents, leaders of racial and national minorities can helpfully mirror the life of our communities.

Supposing Christians faced the conditions that mock our presuppositions with an eagerness to make their citizenship an instrument for the Kingdom of God in their communities just as they now strive to make their parenthood an instrument of God in their families. Supposing that Christians gave expression to their concern over conditions that flout in a wholesale fashion the dignity of man: their considered hopes for community progress: their active cooperation in marshalling all the resources of the community toward its own betterment—then indeed would aldermen and mayors become aware of new moral resources and spiritual support. The government of the nation, of the states, and of local communities as well, will growingly be "upon his shoulder" as Christians undergird their citizenship with social intelligence and ethical sensitiveness.

In Time of War Prepare for Peace

There are two basic issues involved in the Christian's relation to war. One has to do with the individual's stand, and the other with his nation's contribution through her foreign policies to the making of a world of peace. Both are important in any discussion of the Christian and peace, and the need is ever with us to discover ways and the means by which Christians may cooperate as citizens so as to build an enduring peace structure in international life.

Charles A. Beardsley, in his presidential address before the American Bar Association in September, declared that "unpreparedness for war is not the only unpreparedness that may result in the destruction of a civilization. A civilization may be destroyed by unpreparedness for peace."

Unless we begin our study now, we shall find ourselves unprepared to build peace. We lost the last peace; will we win the next peace? That question must be answered now. When the present wars are over, what foreign and domestic national policies should we who are Christians be prepared to propose and support? Will the government—our national outreach into the world of nations—be upon the shoulder of him who is born the Prince of Peace?

Pronouncements on the Liquor Problem

The following is a compilation of excerpts from Pronouncements of the General Assembly of the Presbyterian Church in the U. S. A. on the liquor problem from 1934, the first year after the repeal of the Eighteenth Amendment, to the year 1940 inclusive.

WE NOTE with alarm the continued increase in the consumption of alcoholic liquor in this country. We are distressed by the increase in drinking of intoxicants by our young people. Evidence accumulates that liquor is a potent cause of crime and waywardness. It brings untold suffering through mental, physical, and spiritual breakdown. We call attention to the increasing number of motor fatalities and accidents incident to drinking, and to the greater number of first admissions for alcoholism to our state hospitals for the insane.

We urge that with renewed effort and devotion the educational forces in the church produce a timely, scientific and Christian educational program dealing with this problem. We heartily recommend scientific temperance education in our church schools and young people's societies. Church members should take an active part in supporting adequate education in public schools with regard to the truth about alcohol, and we urge our school authorities to provide more adequate scientific instruction in the public schools.

The Presbyterian Church has for many years maintained an unwavering opposition to the use of beverage alcohol as a character-destroying personal indulgence, and as a betrayal of social responsibility. We reaffirm the historic position of the Presbyterian Church in support of the ideal of total abstinence from alcoholic beverages and call upon our people to practice total abstinence as a mode of life for themselves and as an example to their children.

We reaffirm our unalterable opposition to the legalized sale of beverage liquor as a solution of the problems involved in the evils of strong drink. We deprecate the fact that, in the midst of social and governmental programs, there has been so little said in high places with regard to the progressive social and economic damage of a growing liquor trade but so much concerning the amount of revenue paid by those who are engaged in prostituting the human resources of the nation. The Presbyterian Church in the United States of America has in no manner changed its attitude of being unalterably opposed to the iniquitous traffic in alcoholic beverages. We recognize that the activities and extent of the liquor traffic create such great

social problems as to demand the special attention of the government. We see no evidence that the industry has the intent or the ability to regulate itself. Its record throughout history proves the contrary. It is now using every conceivable device by radio, press, and public poster to persuade the American people to consume per capita an amount of alcoholic liquor that will exceed the disgraceful record of 1911 (22 gallons per capita).* It has employed hostesses and barmaids to lure men and women to destruction. It has enticed the women of the nation to act as if drinking were fashionable. It has caught thousands of young people in their impressionable years with the fatal lure of alcoholic stimulation. It has made accessible to minors drinks that adults cannot withstand. It has set the drunken driver on his way.** The liquor industry has never regulated itself. Therefore, it is the duty of government to set up for the intoxicating liquor traffic the most effective restrictive measures that public opinion will sustain.

We pledge the Church to renewed efforts to create in the church a Christian social mind that shall find expression in strongly advocating the most drastic restrictive legislation which is in keeping with public sentiment and which will give diligent support to all active law enforcing officials that ultimately this evil shall be driven from modern society. To this end there must be continuous effort by the people themselves through local option and other voluntary methods of legal and social control. Believing that our country took a long step backward in repealing the Eighteenth Amendment, we pledge our great Church to unite with other Christian bodies in working and praying for a return of national prohibition.

We believe that the liquor traffic as a tolerated anti-social evil should be denied all advertising privileges in the United States of America. We deem the present governmental policy of permitting the promotion of the sale and consumption of liquors by advertising of all kinds, by the employment of hostesses, and by other practices designed to lure trade as particularly vicious, inimical to temperance, and contrary to public welfare. We congratulate those radio stations, broadcasting systems, newspapers and magazines that have voluntarily taken this position. We urge our members to indicate to local broadcasting stations and newspapers their position about the advertising of liquor. We call upon our pastors to inform and warn their people of the insidious propaganda being disseminated by those who for profit would extend and increase the consumption of liquors.

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* Per capita consumption, 1940, 14.18 gallons.

** Of 32,600 motor traffic deaths in 1939, one out of four involved a "had been drinking" driver or pedestrian.

Study and Action

Among Christians throughout the church social concern grows apace. Interest in the means to be used to stimulate social and spiritual growth and promote orderly and constructive change takes a very practical turn. It asks: *What* needs to be done? *How* can we do it? *Where* shall we begin? The materials listed below are arranged for the use and guidance of chairmen and members of these committees, for ministers and other group leaders and for all others concerned with program building.

To Discover and Stimulate Interest

Social Education and Action in Your Church *(free leaflet).* The Christian mandate; Areas of Christian concern; Church leadership and service. A good introductory statement.

Worship Services *($1.00 a hundred)* for church use on Social Justice, Peace, Brotherhood, Temperance.

The Church Speaks on Social Issues *(Free)* A guide to the discussion of the General Assembly of 1940 on The Church and Democracy, economics, minorities, peace and war, the liquor problem, and crime.

The Church and the World To-day *(Free)* An attitudes test which can be used to discover interest and stimulate discussion.

To Inform, to Interpret Facts, to Stimulate Discussion

Pamphlets for individual reading *(10 cents each)*

Religious Foundations of Social Education and Action
Religious Awakening and Social Change
Man—Slave or Free?

Discussion guides including worship, source materials, discussion outlines: *(25 cents each)*

Church and Society *(A survey)*
Christianity and Economic Justice
Peace in These Times
Liquor and Modern Life
Your Church and Your Community
Christianity and Democracy

Leaflets—for general distribution. *50 cents a hundred.* On the liquor problem, industrial democracy, peace and war, race relations and minorities.

To Encourage Action and Wider Study

Social Progress—Promote wide reading of this magazine as a source of information on problems, activities, books, and other source materials. *(50 cents a year; 3 years for $1.25)*

Social Progress Bulletin—Issued occasionally and sent *free* to S.E.A. chairmen registered with Department of Social Education and Action. Suggestions for program and activities.

The Reference Shelf *(Free)* A guide to reading and study materials from many sources.

Prayers at Christmas

For Christmas In Our Hearts

Thou who art the Light which lighteth every man.
Who puttest the stars in their places,
And yet dost rest from cosmic labors
To heal the broken in heart.
Come to each of us at this Holy Season
In our pride of position, or name, or achievement
In our selfish grasping for more than our share
In comfort, in tension, in torment for our day
In robust courage, in shrinking cowardice
In desolation or desertion or defeat
In humility, in love or hate or hopelessness
In faith or fear, in favor or disfavor,
Come to our hearts.
As once Thou came'st on winter's night
To gentle Mary's heart
And to the heart of all the world.
Be born again in us.

For Christmas In Our Homes

Even as winter's snow settles
Gently upon the waiting earth
Soundless and serene,
So come to our homes.
Homes rich in goods but lean of spirit
Homes poor, and poorer still in love
To all of us, free men or slaves
Contented, or in fierce rebellion,
That hearts may be opened,
Hands be bent to love's emprise,
Voices speak the sweet commerce
Of affection,
Feet swift to seek a neighbor's door.
Even as fire leaps bright and warm
Around our hearths,
So arouse us to our youthful
Vows of faith and devotion,
For love was born on Christmas Day.

Christmas In Our Church

Lord, thou art the Church's one reason for existence,
Forget not our parish at this time of Visitation.
Come to each group
To open our hearts and hands.
Come to each servant
Who tries to preach thy gospel,
To each janitor and worker,
To each officer and each family,
To old men and women
To all who bear the burden in middle life,
To little ones in the morning of their days,
To all who have found with us the way of life.
In pageant and carol,
In good will of friends,
Visit us again, as on a starlit night
Angels sang to shepherds on the hills of Bethlehem,
And we shall keep the feast in happy companies
And holy joy.

Christmas In Our City

Beneath Christmas skies, Lord,
Our city lies before thee
In its glory, its futility, its grandeur, its disgrace,
Entrusted with the light of faith and love
We have yet allowed slums to blight,
Sordid neighborhoods without grace or hope,
Dark blots amid shining beauty
Like wheat and tares of which our Lord did speak.
But if thou wilt walk our streets again
We shall look up and heal us of our sore distress
In spite of want,
In face of vast injustice,
Even amid the degradation of life.
Break through the facade of our defense
And visit not ours alone, but every home
That we may be redeemed
In civic grace and business honor
So holy and so blessed is this time.

These prayers have been written by Dr. George Stewart, pastor of the First Presbyterian Church, Stamford, Connecticut.

About Books

Faith for Living, by Lewis Mumford. Harcourt, Brace & Co. $2.

Two facts move one to plead for the reading of this book. In the first place books by laymen with deep and practical spiritual insight ought always to be high in a clergyman's "must" reading. This emphatically is such a book. In the second place, ministers more than others need to be told what is wrong with them, with contemporary Christianity, and with contemporary civilization. There are few who see as deeply and speak as candidly as Lewis Mumford.

You who are looking for sermon titles and material will find them in this book. You who in these days especially feel the need of a deeper gospel, the desire to get back to old fundamentals blocked by a fear of old words, read what Mumford has to say about evil and sin and grace. You who like purple passages and searching and scintillating sentences will find an abundance here. You who seek between the covers of one book prophet of doom, caller to repentance, analyst, healer, reformer, devotee of the Master's truth "He that loseth his life shall save it," here is your book.

Our enthusiasm is almost unbounded but not quite. Almost all Christians will agree with the writer's analysis of our problems from individual through national. The unanimity will not continue into international problems nor into some of the national solutions. His understanding of Facism is keen; his understanding of how and why Germany became Facist is lacking. Marvelously he tells us how we can protect ourselves from this Satan. Pathetically he fails to answer, or even to realize, the question, "How can Satan cast out Satan?" Marvelously the "apocalypse of violence" has moved him to tell us what we need to do to be saved. Pathetically the vision of the Kingdom of God has not moved him to utter the same admonitions. But to read the book is to believe again with reason and light that "a Church that taught one part of mankind to walk upright and unafraid through one Dark Age may yet summon up the power that will enable us to avert another Dark Age, or to face it, if it begin to descend upon us, with unyielding courage. But to perform that mission the spirit of sacrifice, and the act of rebirth, must manifest themselves in the church—above all, in the Church." Why it is necessary and how it may be done is the substance of this book.

MEREDITH MACCOLL

The Coming of the Scot, by John H. Finley. Scribner's. $2.

This book should be in the library of every Presbyterian minister. Although its chapters were written as lectures for delivery at the University of Edinburgh, they are even better adapted to the needs of American Presbyterians. Among the ecclesiastical ancestors of our Church, Dr. Finley's progenitors, the Scotch Irish, were the most important. Although the doctrinal and governmental system known to many as Calvinism, has been receiving better treatment in recent years than for some time previously, there is still great need for the type of presentation of the Scotch Irish contribution to the foundation and development of our republic of which Dr. Finley was a master. This book is suffused with his personality. His charm of manner is here. His poetic imagination is here. His polished eloquence is here. His erudition is here. Above all his deep spirituality is here. Those of us who are Presbyterians are glad that, true to the inheritance Dr.

Finley praises in this volume, he found in the closing years of his life a major interest in our Sesquicentennial Fund for Christian Education, and that much of the material he used in the many public addresses he made in the interests of this fund will be found between the covers of this, the very last work to come from his hand.

LEWIS SEYMOUR MUDGE

The Church in Rural Life, by David Edgar Lindstrom. Garrard Press. 85 cents.

This is a good introduction to a study of the function of the church in rural society. The book points the way to that fuller study which, in time, we hope every rural minister will be required to make, and points, also, to the book which Dr. Lindstrom, perhaps in collaboration with a country minister should write, a book which will deal even more fully with the church, the land, and the people.

This volume contains eight chapters, the "essence" of eight lectures given in 1938 at Garrett Biblical Institute, Evanston. In them, the author offers us some historical background for our study, gives a great deal of attention to the groups and organizations which compose and influence rural society, and points out the modern trends now most noticeable and far-reaching. Finally he suggests what the contribution of the church might be, especially toward motivating farmers with Christian incentives, in the matter of conserving rather than selfishly exploiting their heritage. Ministers may feel that Dr. Lindstrom has slighted the last point, and that he drags in the church and its contribution as a sort of an addendum to each chapter. But it is the author's real task to give a picture of rural society, and it is the work of some country minister, experienced in rural work and trained in Christian ethics, to show in more detail just what is the church's place in this picture.

But one fact of great importance does emerge from this study, and that is that the rural church needs ministers *trained for the rural church.* It has had its share of the "city's apprentices," "misfits," and preachers who can't find employment elsewhere. To rural America, our Boards must send out men as it now sends missionaries to foreign countries, men who intend to make life in the country neighborhood a career and to whom the Boards will give adequate support. For if agriculture is not just a living but a life, then, as the author suggests, lives which understand and love those who win their living from the soil, must be given to redeem that life.

WARE W. WIMBERLY

Wartime Control of Prices, by Charles O. Hardy. Brookings Institution.

Most countries of the world are now at war. At present, the United States is not neutral, even though it is non-belligerent. The future may see our country move from the present stage of economic support for Great Britain to the more active stage of military participation in the war. In any event, we now have conscription of men and mobilization of industry.

Grave economic problems confront us. Will a free system of individual enterprise give way to one of governmental control? Will war bring, as heretofore, price inflation? To these closely related and imminently pressing questions the Brookings Institution has addressed itself.

The answer, in brief, is that riotous price inflation can be curbed only by rigorous governmental control of industry. In the event of war, "business as usual" is clearly impossible and definitely undesirable. The question is not one of industrial regulation versus individual enterprise, but one of how much governmental control of industry will be necessary, and what types of control are most desirable or least undesirable.

Price inflation is regarded as unnecessary to achieve industrial mobilization;

it may foment industrial disputes and thus interrupt war production. Inflation causes maldistribution of real income among various economic groups; it generally results in disastrous post war deflation of prices and collapse of industries.

The following recommendations are made: war finance should be achieved as much as possible by taxing and as little as possible by borrowing; even war loans should come out of current income. There should be coordination of governmental departments in the purchase and production of war materials. Some control of prices in private commercial markets is necessary. Plans to establish a "price ceiling" for all economic goods at the outbreak of war are regarded as impractical; too great price rigidity might be as undesirable as inflation itself. Excess profits taxes are only rough measures by which society can recapture, in part, from individuals and industries, windfalls or unexpected gains from unusual sources.

S. Howard Patterson

Into Abundance, by Soren K. Ostergaard. Willett, Clark & Company. $1.50.

The greatest danger to America and her democratic way of life lies within the social structure which allows twelve millions to be unemployed, a standing threat to security and to achievement. This is the motivation of this little book.

Mr. Ostergaard, a Dane, was educated in this country, served during the last war, later taught school and speaks now out of practical and successful business experience. The foremost question of the day, he believes, is whether there is any possibility of making every American secure and at the same time retaining the values of the democratic way of life. The author answers the question in the affirmative convinced that opportunity in America is limited only by the needs of the people. But opportunity must be shared, he declares, so creating a self-accelerating economy which will replace, by evolutionary means, the present capitalistic system.

Mr. Ostergaard's philosophy of human values in contrast to our present money value philosophy as he sees it, is the basis for his concrete proposals. In place of the necessary but artificial scarcity we now live under, we ought to be producing goods and making wider use of our resources. Cooperation, the author declares, will achieve security for all; competition will achieve it temporarily and but for a few.

Among the proposals made is one that seems especially interesting. Harking back to Henry George's principles and applying a bit of cooperation, Denmark achieved "the most complete agricultural recovery in history," by taxing opportunity rather than achievement. Extension of this principle would work here, for it would make wealth useful only when employed, and expensive if unemployed.

This is a stimulating book. One need not be a trained economist to read it; but it will require a remarkable answer, if, indeed, it can be answered.

Paul McFarlin

Idle Money Idle Men, by Stuart Chase. Harcourt, Brace and Company. $2.

It has been said that figures can be used to prove almost anything; certainly Stuart Chase proves that figures can be interesting. He is never more than an arm's length away from statistics, and yet they do not tire or dominate or overwhelm the reader.

Mr. Chase believes that our present economic dilemma is this: Money that could put idle men to work stands idle; and men who could work the capital provided by idle money themselves remain idle. The situation is far more involved than many public speakers indicate; for example, the downward trend in this nation's total population and the subsequent shift of age groups within the population are important factors. One is tempted to believe that the picture that

Mr. Chase gives us of changes and tendencies that underlie our present situation is the beginning of any intelligent understanding of the situation itself.

Mr. Chase holds that the *economic* problem of the day is the circulation of money into the body politic. Toward the solving of this problem, he makes positive suggestions. That they are not "financially orthodox," he himself admits. Perhaps there will be readers who will otherwise describe them. But they are stimulating, constructive, and they help make the book worth the attention of many of us who are laymen in the economic and financial field.—C. P. H.

Do You Know Labor?, by James Myers. National Home Library Foundation, Washington. 50 cents.

This is a book that fills a need. The author was at one time personnel manager in a forward-looking company; for many years he has been Industrial Secretary of the Federal Council of Churches. This work has brought him into close relation with labor and also has given him constant touch with what ministers and laymen of the churches are asking and thinking about labor.

The outcome of this combination is a happy one as evidenced in this volume. It is thoroughly practical, in that it is addressed to points of misunderstanding, perplexity, and criticism in the minds of the public in its attitude toward labor; and the answers come out of the author's own study and observation. While he is strongly sympathetic with labor, he is not partisan. His facts are at times against labor, as, also, are some of his opinions.

Individuals or groups who want to replenish their fund of information and unravel some of their prejudices will find helpful material as illustrated in chapter headings such as: The A. F. of L. and C. I. O. Controversy, Strikes and How to Prevent Them, Are Labor Unions Responsible Organizations?, The National Labor Relations Act, Negroes and Labor Unions, and The Church and Labor. —C. P. H.

Why Europe Fights, by Walter Millis. Morrow & Co. $2.50.

Walter Millis' earlier and widely discussed book *Road to War,* presented an objective analysis of the steps by which the United States entered the World War. Now with the same lucidity and ability to select the salient events of the years since 1919, Millis has written *Why Europe Fights.*

The legacy of hate and bitterness left by the war; the accentuation of that hate by the peace treaties; the inflation period, the Ruhr episode, Locarno, economic collapse, every event of the past twenty years is fitted into its place as a portent or a cause of the present war. The rise of Hitler is described and the significance of every event is indicated in its relationship to the final catastrophe.

Although Millis has the objective standard of the historian coupled with the pleasing manner of a radio commentator, one conclusion is apparent: This present war cannot be likened either in origin or purpose to the World War. Studying the beginnings of the World War, Millis decided that America's participation in that war was a sorry episode, yet studying the same story of economic difficulty and imperialistic conflict leading to the present struggle he concludes that if the word "responsibility" has any meaning, Hitler is responsible for the present war.

Why does Europe fight? Because the makers of the peace treaty made the peace on the assumption that democracy would be the form of government in all European states. Europe fights because in post-war Europe, Austria was made the keystone of a European system and then provided with neither economic or political support. Europe fights because a group of self-willed men insisted upon gaining power by force. There were a multitude of causes

for the war, yet the decision that they were to be settled by military means was the decision of one man.

Read *Why Europe Fights* for a clear recording of our tragedy, then with the same objectivity shown by the author decide the Christian answer.

JOHN FIELD MULHOLLAND

What Germany Forgot, by James T. Shotwell. Macmillan. $1.50.

Dr. Shotwell challenges in this book the generally accepted view of the importance to Germany of the Treaty of Versailles and declares that it was rather the overwhelming cost of the war itself which brought about Germany's collapse. It was Germany's concentration upon treaty costs to the exclusion of other war costs, says the author, that kept alive the German military tradition and contributed to Hitler's success.

At the outset of the World War, according to Dr. Shotwell's thesis, Germany was utterly unprepared for the way in which the war developed. She counted on a short war and "during the first six weeks of the war as much munitions had already been consumed as had been estimated to be enough for its whole duration." The tremendous cost of the war never was frankly faced and the post-war German Republic took the "rap" for the militaristic regime which ruled in the years 1914-18. "The Treaty of Versailles became more and more the symbol of a political movement which centered upon the task of deliverance. . . . The deliverer who was to lead Germany back to its place in the sun turned the mind of the German people from seeking liberation from the servitudes of war to seeking it from the servitudes of a treaty. And the method of liberation was that which the World War had shown to be a fundamental basis of any nation's servitudes—a return to militarism."

All of this casts fresh light upon the fundamental issues of the present struggle in Europe. Dr. Shotwell makes clear the ways in which war affects all nations, neutral as well as belligerent, through the economic displacement which it creates and the way that displacement in turn affects credit throughout the world not only at the time, but for years to come.

Dr. Shotwell is Bryce professor of the History of International Relations in Columbia University, and director of the division of Economics and History of the Carnegie Endowment for International Peace. His writing is clear, his arguments and criticisms lucid, pointed, and objectively expressed. This book is "must" reading for all students of international affairs.

CECIL HARDING JONES

Books Received

Our Future in Asia, by Robert Aura Smith. Viking Press. $3.

The Wave of the Future, by Anne Morrow Lindbergh. Harcourt, Brace. $1.

A Study of Rural Society, by J. H. Kolb and E. deS. Brunner. Houghton Mifflin. $3.75.

Count Ten, by Hans Otto Storm. Longmans, Green. $2.50.

Protestantism's Hour of Decision, by Justin Wroe Nixon. Judson Press. $1.39.

Trails to the New America, by John W. Herring. Harpers. $2.

A Surgeon's Life, by J. M. T. Finney. Putnams. $3.50.

Getting and Spending, by Mildred Adams. Macmillan (The People's Library Series) $.60

Consumer Credit and Economic Stability, by Rolf Nugent. Russell Sage Foundation. $3.

The World's Need of Christ, by Charles Ellwood. Abingdon-Cokesbury. $2.

Leadership for Rural Life, by Dwight Sanderson. Association Press. $1.25.

Group Education for a Democracy, by William H. Kilpatrick. Association Press. $2.

A Voice in the Wilderness, by Roy L. Smith. Abingdon-Cokesbury. $2.

Give Me Liberty, by John Erskine. Frederick A. Stokes Co. $2.50.

Spiritual Values and World Affairs, Sir Alfred Zimmern. Oxford Press.

Any books mentioned in this issue may be secured from your nearest Presbyterian Book Store:

Philadelphia ..... Witherspoon Building
New York ..... 156 Fifth Avenue
Pittsburgh ..... Granite Building
Chicago ..... 3 So. Dearborn Street
Los Angeles ..... 311 South Spring Street

Facts and Figures

Conscientious objectors to war have found support in synods and presbyteries in all parts of the country. The following declarations, typical of many others, all recognize the wide variation of Christian opinion as to the Christian's relation to war; but all subscribe with equal conviction to the fundamental right of conscience before God.

Synod of Wisconsin—Because American democracy postulates freedom and equality as inherent rights for all, and because these are embodied in the very heart of the church's fellowship, we acknowledge the right and privilege of minorities to have their opinions and attitudes recognized and respected and protected by both the nation and the church. In this acknowledgement we call upon this synod, and all within its constituent bounds, to apply this principle with respect to conscientious objectors to combatant service in war, and humbly to pray that the Holy Spirit may aid us in maintaining unity within the Christian Church at home and abroad for the honor and praise of our Lord Jesus Christ.

Synod of West Virginia—With reference to a matter which has been much in our thinking, and about which much confusion exists—the place of the conscientious objector in our Church—we would urge that all ministers and sessions give careful study to the deliverance of the General Assembly on the matter as found in the Minutes, 1940, pp. 182, 183, 184, such study to be had in the light of the declaration of the Confession of Faith that "God alone is Lord of the conscience."

Synod of Nebraska—We recommend that our Church proceed to develop opportunities for sacrificial service contributing to the building of the Kingdom of God as alternatives to military service by conscientious objectors.

The presbytery of Indianapolis accepted the following recommendation designed by its committee on Social Education and Action to implement the action of the 152nd General Assembly relative to the conscientious objector: "We would recommend that presbytery create a commission that shall be responsible for seeing that any conscientious objector in our churches, whoso desires, shall have the support of presbytery in presenting his case before the draft board or boards, before which he has to appear."

Presbytery of New York—The Social Education and Action Committee on October 8, 1940, voted to "request pastors to inform conscientious objectors of their right to file a written statement of such objection with the Stated Clerk of the General Assembly, Dr. William B. Pugh, Witherspoon Building, Philadelphia, Pa."; and voted further "that the chairman send out a letter to ministers at once suggesting how they can be of assistance to conscientious objectors in their churches."

The General Council in conformity with the recommendation of the General Assembly of 1940, took the following action at its meeting on Oct. 22, 1940: "That in connection with the presentation of the report of the Stated Clerk with reference to the status of the conscientious objector to war, approval be given to the interpretation of the action of the 152d General Assembly by the Stated Clerk as requiring a written statement to be signed by each individual conscientious objector; and that a subcommittee consisting of the Moderator, the Stated Clerk, and Dr. Welch, be appointed to represent the Church in accordance with the action of the 152d General Assembly. That the Stated Clerk be authorized to distribute the pamphlet on the status of the conscien-

tious objector, as prepared by the Federal Council of Churches, accompanying this pamphlet with the action of the 152d General Assembly."

A United War Emergency Fund Committee has been created by the General Council to coordinate war relief appeals and to present them to the churches as one united appeal. To meet immediate needs a total of $625,000 is being asked by the new committee of which the Moderator, Dr. William Lindsay Young, is chairman and the Rev. William B. Pugh is the secretary. While organizing this committee the Presbyterian Church continues its cooperation with the interdenominational "Committee on Foreign Relief Appeals in the Churches."

Church groups seeking serious study and discussion of the grave new problems in American foreign policy will find real help in the Marathon Round Tables. The basic kit, *The United States and a World Neighborhood,* deals with American policy against the background of evolving problems. There is a discussion guide for six meetings, a number of pamphlets, charts and other material aids. The advanced current issues folio, *How Shall the United States Meet the Challenge of Totalitarianism?,* is a looseleaf service. The study material on five aspects of the general problem is to be followed by supplementary material from time to time. The price of each kit is $1.00. The address, *National Committee on the Cause and Cure of War, 70 East 45th Street, New York.*

National Defense appropriations and contract authorizations approved by the 76th Congress at the time it reached its "gentleman's agreement" to mark time until after election, totaled $23,135,740,635—the largest amount ever voted by a peace-time Congress and more than 15 billion dollars above the original budget estimates submitted by the President on January 3. The major increases were allocated to defense projects. Direct appropriations and contract authorizations for the fiscal year 1941 amount to $13,106,227,930, allocated to: Army, Navy, and Marine Corp, $12,324,283,282; civil activities for defense (housing, training, coast guard, public works, etc.), $776,944,648.

America's Town Meeting of the Air inaugurated a new program policy with its return to the NBC-Blue network for its sixth season on Nov. 14. The new series, designed to assure more comprehensive coverage of world and national issues, will comprise groups of three consecutive weekly broadcasts, each group exploring various facets of one large theme. In past seasons, each of the 26 weekly broadcasts was a unit in itself. The first group of three programs (in November) dealt with foreign affairs. The fourth Town Meeting (Dec. 5) and every fourth program thereafter will be held open for discussion of a currently pressing problem. "National Defense" will be the theme of the second series of three programs. "What Are We Preparing to Defend?" (Dec. 12), "Is America Rearming Efficiently?" (Dec. 19), and "What Does the Public Owe the Citizen-Soldier?" (Dec. 26), will comprise the second series.

More than 10,600 letters had flooded the offices of the Federal Council within two weeks after the return to the air of "National Vespers" and the "National Radio Pulpit." Housewives, congressmen, college presidents, truck drivers, and clergymen of every faith were among the letter writers. A total of 3,109 of the letters expressed thanks for the return of the programs and the remainder requested copies of the sermons delivered. These are two of the religious programs sponsored by the Federal Council of Churches heard over the NBC network.

A Presbyterian Committee for the Spiritual Welfare of Soldiers and Sailors has been established by the General

Council. From 100 to 150 Presbyterian chaplains will be in service in the United States Army. The Council feels that every Presbyterian chaplain should be provided with the necessary ecclesiastical equipment to meet the needs of his office. Other equipment will be furnished the chaplain by the government but he must look to his own communion for his ecclesiastical equipment. This the committee feels is its first responsibility. Correspondence regarding this committee may be addressed to Dr. William B. Pugh, 514 Witherspoon Building, Philadelphia. A portion of the Presbyterian United World Emergency Fund will be allocated to this work and used to assist Presbyterian chaplains. The office of the Presbyterian United World Emergency Fund is at 501 Witherspoon Building, Philadelphia.

Alternatives to Military Service. The Federal Council's Committee on the Conscientious Objector is in consultation with Government officials concerning the "work of national importance under civilian direction," to which will be assigned those conscientious objectors who are opposed to "non-combatant service." The committee chairman, Bishop G. Bromley Oxnam, is representing the interests of the Churches in this matter and as the Government's plans mature, will be prepared to provide information.

Temperance forces of South Carolina scored a victory with a 50,000 dry majority in a referendum vote last August on the question: "Do you favor discontinuing the legal sale of intoxicating liquors, wines, beers, and other intoxicating beverages, and the imposition of new taxes to replace lost revenue as a result of the repeal of the present liquor law?" The South Carolina Federated Forces for Temperance and Law Enforcement under the leadership of Dr. Albert D. Betts, is the first to secure a state-wide expression in favor of temperance since repeal of the Eighteenth Amendment, according to information from the Anti-Saloon League of America.

Christmas Card for China. The Church Committee for China Relief—one of the objects of the Presbyterian United War Emergency Fund—offers a Christmas card in color containing a painting of the Madonna and Child by Luke Chen, a Chinese Christian artist. Purchase of 12 cards, for $1, will save the life of a Chinese child for one month, according to the Church Committee, 105 East 22d Street, New York.

German missionaries in a German hospital in Jerusalem, though themselves in privation because of the war, recently contributed $100 to aid the work of Danish missionaries in Syria who are cut off by the war from their source of income in Denmark. This is one incident reported by the International Missionary Council in telling of the serious needs of "war-stranded" missions and missionaries. Aid for such missions is one of the objects of the new Presbyterian Joint Emergency War Relief Fund.

After twenty years of discussion the Protestant Episcopal Church is now a full member of the Federal Council of the Churches of Christ in America. Entrance into this national interdenominational body, following long continued unofficial cooperation with it, was approved by the Episcopal triennial general convention, held at Kansas City in October.

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Current Films

These estimates of current films are offered in response to the action of the General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education and Action. The following evaluations are based on reports of ten groups of national organizations judging pictures in Hollywood.

Spring Parade (Universal) (Cast: Deanna Durbin, Robert Cummings, Mischa Auer, Anne Gwynne, S. Z. Sakall, Samuel S. Hinds, Butch, Buddy). The picturesque settings beautifully photographed, the stately court scenes, the clever use of *montage*, the exceptionally fine characterizations of a well-chosen cast, and above all the charming lilting music place this far above the average in film fare. The locale of this enchanting Cinderella-theme story is gay, fun-loving Vienna of yesteryear. A little peasant girl has her fortune told at the fair—success! marriage! and happiness in a great city! Although it is a fantastic tale, it unfolds so naturally and with such charm that the fulfillment of the heroine's good fortune brings a sincere feeling of satisfaction and perhaps a wistful thought of days that are gone forever. **Family.**

Knute Rockne—All American (Warner Bros.) (Cast: Pat O'Brien, Gale Page, Ronald Reagan, Donald Crisp, Albert Basserman, John Litel, Henry O'Neill). Authentic and sincere in its presentation, this biography immortalizing the man who stood for courage, honor, and all that is fine and made the name of Notre Dame one to be feared and respected in the sphere of football, is realistically and convincingly produced. Pat O'Brien, remarkable in his make-up, enacts the title role and truly lives the part. A large, notable cast supports him. The story traces the life of this molder of fine ideals in American youth from the day he leaves his Norwegian home to his untimely and tragic death. Bits of campus life, a glimpse of the famous "Four Horsemen" and shots of recent football games, all add to the interest. The music is stirring and beautiful, the photography excellent and the direction understanding. **Family.**

The Great Dictator (Chaplin-U.A.) (Cast: Charles Chaplin, Jack Oakie, Paulette Goddard, Reginald Gardiner). A satirical comedy with much depth and a serious undercurrent of present-day attitudes toward the European situation. Combining the facilities of modern techniques with the incomparable art of pantomime, flare for subtle satire and original capriciousness, Charles Chaplin has achieved a picture of epic proportions. A fine and courageous attempt to satirize the whole dictator system. The serious, earnest undercurrent and evident realism displayed is a preachment, a real message. The magic of Chaplin's mimicry and timing, the swift, sure pace of the action, all show his master hand throughout. The music by Meredith Willson, especially the Wagner excerpts, are effective and beautiful. **Family.**

Thief of Bagdad (United Artists-Korda) (Cast: Conrad Veidt, Sabu, June Duprez, John Austin, Rex Ingram). Highly imaginative and running the gamut of photographic screen magic, this magnificent production is breath-taking in the beauty of its Technicolor shots of Bagdadian splendor. In this glamorous tale one is whisked away to a fantastic realm of wishful-thinking interrupted only by the terrifying menace of a villainous magician of Bagdad, who cruelly exercises his powers of sorcery upon anyone who dares interfere with his conquests for love and power. This radiant version of "Thief of Bagdad" is as beautiful and ingenious an achievement as ever flashed across the silver screen. **Family.**

A Dispatch from Reuter's (Warner Bros.) (Cast: Edward G. Robinson, Edna Best, Eddie Albert, Albert Basserman, Gene Lockhart, Otto Kruger). A highly constructive and interesting presentation of the establishment of news service, telling a story of achievement. Through the foresight of Julius Reuter against superstition and competition a successful news agency is inaugurated, first by carrier pigeons, then by wire and wireless. Romance, marriage, and birth of a son round out this dramatic and absorbing picture with Edward G. Robinson excellent in the leading role, supported by a capable, well-chosen cast. **Family.**

A Little Bit of Heaven (Universal) (Cast: Gloria Jean, Robert Stack, Hugh Herbert, C. Aubrey Smith, Nan Grey) This diverting comedy which once again brings Gloria Jean to the screen is artistically produced and deftly directed. The supporting cast introduces many old-time favorites. When a poor but clever little girl wins radio success, her numerous family, unaccustomed to wealth, become snobbish; by a ruse she wins them back to normalcy. **Family.**

Cherokee Strip (Paramount) (Cast: Richard Dix, Victor Jory, Florence Rice, William Henry, Andy Clyde, George Stone). Highlighted by the usual fine riding, lovely photography and beautiful scenery, this western tells of the burying of the hatchet between two feuding families, the exposure, as thieves and rascals, of one by the son of the other; and the opening of the Cherokee Strip to settlers. **Family.**

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